OUR PLATFORM

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.

2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our people.

3. We call attention to our Future Program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity, and vision, than have characterized the New Forward Movement.

4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.

5. We suggest a special effort in behalf of deficits as indicated among our recommendations.

6. We point out the fact that growth and development in the life of the individual and in the life of each church constitute the highest measure of success for our New Forward Movement.

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TRUST
I can not see, with my small human sight, Why God should lead this way or that for me; I only know He saith: 'Child, follow me.'

But I can trust.

I know not why my path should be at times So strangely barred, so strangely barred before; I only know God could keep wide the door.

But I can trust.

I find no answer, often, when beset With questions fierce and subtle on my way, And often have but strength to faintly pray.

But I can trust.

I often wonder, as with trembling hand, I cast the seed along the furrowed ground, If ripened fruit for God there will be found.

But I can trust.

I can not know why suddenly the storm Should rage so fiercely round me in its wrath; But this I know, God watches still my path— And I can trust.

—Selected.

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SEVENTH DAY BAPTIST MEMORIAL FUND


SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The Centennial


SEVENTH DAY BAPTIST MISSIONARY SOCIETY


SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.; Recording Secretary and Treasurer—Rev. E. P. Lofthouse, Cherokee, Md.; Corresponding Secretary—Rev. W. C. Whitford, Alfred, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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THE SEVENTH DAY BAPTIST GENERAL CONFERENCE


THE SEVENTH DAY BAPTIST VOTATIONAL COMMITTEE


The Twenty-Ninth Endowment Fund

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventy-Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Seventh Day Baptist Society, Plainfield, N. J.

Vol. 96, No. 2

Plainfield, N. J., January 1, 1924

Whole No. 4,115

It "Quickened The Church"

In an article published in the "Quickened The Church" Bulletin of the Student Volunteer Movement, this statement attracted my attention: "Certain it was that many missionaries previous to 1886 dreamed the dream of a world evangelized. But youth saw the vision, put the note of urgency into the call for men and brought forth a movement which not only suppled the men but quickened the church of North America to what was then unthought-of daring in reaching out to a world unevangelized."

Two phrases in this statement are worthy of note. 1. "Youth saw the vision," and 2. "Quickened the church of North America to unthought-of daring in reaching out to a world unevangelized."

We are not alone in placing the hope of the kingdom with the Christian youth people of today. No one can be regarded as going down and out so long as they have a noble, consecrated company of youth people who enter with enthusiasm into the work of their denomination. There is one ground of hope which Seventh Day Baptists must not be content with, nor lose sight of, and that is found in the loyal, enthusiastic, consecrated young men and women who are coming to the front for service. They have the vision.

Again, when the writer of the article referred to claims that the enthusiasm manifested by the Student Volunteer Movement has quickened the church at home into new life which has resulted in unthought-of service for evangelization; he forgets the claim we have often made, that the reflex influence of foreign mission movements has always strengthened the home church.

There is a principle involved that can not be ignored with impunity, to the effect that any church opposed to foreign missions is on the road to spiritual death. The history of missions shows clearly, that the spirit of missions is the life of the church. One of the very best signs of hope for our own good cause is the fact that so many of the rank and file in our churches are enthusiastic for work to reach and save a lost world.

The Charm of the Christmas Spirit

Christmas time brought us a familiar scene unusual sunshine this year, and the holiday season never seemed more cheery than it did during the closing days of the old year and the opening days of the new. The spirit of good will and of true brotherhood was in the very air, and everyone seemed bent on making other people happy.

It is well that such a gladsome streak of sunshine comes once a year to cheer all hearts and to shine through the rifts in the clouds that overshadow so many homes. It would be still better if the glad glow of good cheer and loving friendship could last throughout the entire year.

That was the gladdest day of all the ages when the Child was born in Bethlehem; and it ought still to be a happy day for earth when all the world is made to concentrate its best thoughts and its deepest heart-yearnings upon the coming of Christ with his message of peace and good will.

Here and there we expect to find some ascetic natures who frown upon the mention of the word Christmas. More than once some sharp pen has traced severe words of criticism against the Recorder for even allowing the word to creep into its columns. But we are sure that no holiday ever brings greater blessings to men, women and children of all nations than does this day in which every heart is made to turn toward God's greatest gift to men.

I pity the soul that can not enter into the Christmas spirit. Something must be radically wrong when one can not catch the key-note of inspiration for all that is most beautiful in literature, and in art, and in home life, which was struck on that night when the Holy Child was born in Bethlehem.

If the true Christmas spirit could prevail all the year this old world would make a mighty stride toward the millennial dawn.
"To Heal the Broken Hearted" taught that the Spirit had sent him "to heal the broken-hearted" and "to comfort all that mourn." Have you not noticed in your Bible study how much of Christ's teaching was given to the work of consolation? He was always moved by the sorrowing ones he met. No office among men can be more sacred or helpful than that of comforter. There is no pathway of life more closely trod by weary souls than is the way of the troubled and the sorrowing.

In the days of the Son of man, the weary and the heart-sore came to him with their burdens and always found comfort. The penitents, sorrowing over their sins, bowed at his feet in confession and there found peace and rest. The bereaved never sought in vain; for he came to comfort all that mourn. And wherever the Savior went, he was pre-eminently a consoler, carrying cheer and light and comfort.

Every minister of the gospel should be a 'son of consolation.' There will be a great demand, for this sacred ministry; for sorrow "is a window into the windows" of many a home, and the language of comfort coming from a heart of love will always be welcome. Good words for the troubled will find a welcome in some hearts in every congregation. In no experience of life do we need wise, loving friendship and firm guidance more than in our troubles.

One great source of help in time of need is to be found in the assurance, that however poor may be our human comforters, the divine Comforter is always the same. He—whose mission it was to bind up the broken-hearted in his earthly life, promised to be with us always even unto the end of the world. So, if earthly friends fail in their work as comforters; or if they are far away, the heavenly Comforter is always near, full of sympathy and love.

Stop Quarreling The successful preaching about Christ Give us the Christ Of the Gospels

The world's needs less arguing about doctrines and more practical demonstration of the Christ spirit. It is suffering for demonstration of the Christ rather than debates about him. The great world's needs are just the same today as they were when Peter and Paul preached Christ; and the remedy for human ills is just the same.

In this critical age, the chief business of the Church is to seek and save the lost; and when it becomes a debating club, a mere entertaining society, mutual benefit company for self-promotion, it justly wins the contempt of the unchurched world.

It is Not the Church "What is the matter It is You with the Church?" is a question we saw not long ago as the heading of an article in one of the leading religious papers. The only thing about that article that persists in memory today is the question itself. Just, how it was answered we can not recall, but we are sure that many answers will come to him who makes candid and careful effort to face the question.

It would be most helpful in settling the problem if critics of the Church as a whole would look through the large end of the telescope long enough to discover the truth about themselves and the individuals that compose the church. Many a pessimist regarding the Church would become an optimist if he would only look at himself long enough and carefully enough to see the Christ he is trying to play in regard to his church, until he is moved to change his entire attitude toward it and its work.

This is what aids the church: 1. Very many persons even in a Christian land are not interested in church work. 2. Multitudes are not favorable to the Bible kind of evangelism such as prevailed when our churches witnessed precious revivals. 3. The marked decline in the interest taken in securing recruits for the ministry. 4. The spirit of worldliness on the part of thousands who allow themselves to drift away from spiritual things with the pleasure-seeking crowds. 5. The craze for outside societies and organizations for doing what the Church should do—the things cherished by the individuals who should be helping to make the churches strong, show what is the matter with the Church.

Someone has put a good thought regarding the Church into rhyme. It may help us to place the blame properly is it belongs if we learn it by heart. So we give it here:

"It isn't the church, it's you."

If you want to work in the kind of a church like the kind of a church you like, You needn't slip your clothes in a grip And start on a long, long hike. You'll only find what you left behind, For there's nothing that's really new; It's a knock at yourself, when you knock your church. It isn't the church, it's you.

Real churches aren't made by men afraid Last somebody else goes ahead; When everyone works and nobody shirks, It's a knock at yourself, when you knock your church. It isn't the church, it's you.

President Coolidge on father and son movement

President Coolidge has written a letter connecting his approval of the National Father and Son Movement, as a through-the-year program, with its uses in helping to improve world conditions.

Great advances in civilization in the past, the President points out, have come as a result of the awakening of the spiritual forces within the individual, as proposed in the father and son program.

In his endorsement of the movement, President Coolidge follows the policy of President Harding, who wrote a letter shortly before his death urging public cooperation in the father and son plays.

President Coolidge addressed his letter to the chairman of the National Father and Son Committee of the Y. M. C. A., Walter W. Head, of Omaha, Neb., who is also...
THE SIGNIFICANCE OF SCOUTING EDUCATION AMONG THE CHURCHES

REV. CHARLES S. MACFARLAND, D.D.
General Secretary of the Federal Council of the Churches of Christ in America

The Boy Scouts of America, having an active enrolment of more than 630,000 boys and boy leaders, has registered the greater part of this membership with church troops. The National Council recognizes the church as the proper institution to provide the boy leaders of moral character and spiritual vision and has repeatedly expressed its desire to make the Scout program available to the churches on such a basis as will be of greatest service to the church. One year ago it adopted a ruling against oversubscription and any other Scout practices or requirements which may interfere with the boys’ attendance upon religious services and Bible school. Within the past year the Boy Scout Movement has registered a significant development in the field of Scout-Church relations. Mr. Ray O. Wyland has been employed on the staff of National Scout headquarters to give special aid to the churches making use of the Scout program.

At the annual meeting of the National Council of the Boy Scouts of America, held at Bear Mountain, N. Y., on July 9 and 10, Rev. Charles S. Macfarland, D.D., national field Scout commissioner and program secretary of the Federal Council of the Churches of Christ in America, delivered an address on The Significance of Scouting Education Among the Churches. Dr. Macfarland’s address was in part as follows:

“It is eminently fitting that this section of the report of the Committee on Education should be the final section to be presented. I think that my co-operating friends here will agree with me that education in the last analysis is not a very material thing, but it is ultimately a spiritual thing. I venture to say that the Boy Scout Movement in America rests back in the last analysis upon the church and could not exist, as I see it, without the church.

“Therefore, it is not surprising to find, from the records at present, that more than half the troops in the United States are distinctly under church auspices. So far as our Protestant churches are concerned, that has come about somewhat spontaneously by growth underneath; it has not come down from above. Now that we have the efficient soundings of Mr. Wyland, we are attempting to co-ordinate scouting with the church program of Religious Education, so that it may have that strength and authority which comes from the overhead bodies in the several denominations and the impact which comes from all of them.

“The report, as you will note, attempts to carry this in the following manner: first, by the appointment of a committee of some responsible body in every one of the denominations to have charge of Scout promotion in their respective communions; second, by the appointment of a national field Scout commissioner to the Protestant church; and third, by a general use of the religious press and especially the official publications of the several denominations; fourth, by providing special courses for training scoutmasters in the various denominations; fifth, by the fact that at this time there are seventeen of the leading theological seminaries of the country that are providing special courses to equip men who go out into the pastorate with the conception of the educational value of scouting. But I have feeling that the solution to this great problem which we have found arising everywhere, in every report, may be looked for in the direction of better training for the leaders.

“It is seldom that a pastor of a substantial church in the community, looking over the area of his manse as pastors are wont to do to select men for service, could not find in such a place that has the name of scoutmaster.

“This work, however, can not be all on one side. We must have a great deal more co-operation in many quarters from the Scout Executives and local Scout councils.

“There are in the country about fifty federations of churches, churches of the Protestant faith in one body and having their own secretaries. When I inquire of these executives, I find that these denominations in local communities do not dislike each other but rather that they like each other and that they meet together occasionally in a social way.

“But what we need is a practical, effective plan of working together in a carefully unified program of religious education coupled up with wholesome recreation. It is in the combination of these elements that the Bible school and the Boy Scouts should work hand in hand in the interest of boys.

“I close with two expressions of personal views. I have not been in the pastorate since the Scout Movement started; but if I were a pastor today, unless the matter could be arranged, I could not have my boys taken care of in that way. I would as soon run my church without a Bible school as without a troop of Boy Scouts.

“I want to express one other view. As executive of the Federal Council of Churches, we are called upon to deal with many so-called secular organizations. Judging from my experience, I don’t believe there is another organization in our country having that insight and finesse of relationship in adjusting what to the churches as has the Boy Scouts of America.

“In the first place they have not contented themselves with saying, ‘Let’s just have the Boy Scout-Movement,’ or ‘Let’s keep entirely away from any relationship to the churches.’ That would be like saying, ‘Let’s have the highest type of love, but let’s not bother with marrying.’ You can not do it. The Scout Movement, with wonderful success, has seen that and has made its relations such that they fit into all three of the great religious bodies of the country, and in such a way that, in my judgment, each in the highest degree helps the other.

“In closing, I come back to what I opened with. We have spoken of the scoutmasters. I believe that if there is any man today, who for his sacred task should be consecrated with the laying on of hands, in the name of the Father and of the Son and of the Holy Ghost, that man is the scoutmaster. Almost without exception, when scouting fails to produce in a church scout such results as are outlined in the Scout-Oath and Law, it will be found that the pastor and the Scout Committee have been neglectful of their responsibility to select a spiritually minded man for the place. The National Scout Council reposes full authority in the ‘Troop Committee’ and the local church board which names this committee and respects the pastor and his committee to concern themselves in the successful management of their own scout troop. Given the right sort of scoutmaster, scouting will provide an effective supplement to the church school in its program of religious education among boys. Everything depends on the scoutmaster.”

IDEALS AND DIGGING FOR DOLLARS

“When we have this ideal to pursue we are going to be a better people than we are when we occupy ourselves merely in digging, digging, digging for the dollar. There is something else in life than that, my countrymen, to think about. I do not understand the desirability of material good fortune. I would like to have material good fortune be the portion of every man and woman in America, but I do not choose material good fortune alone.”

I believe that the best way to prepare for a Future Life is to be kind, live one day at a time, and do the work you can do best, doing it as well as you can.—Elbert Hubbard.
WHAT DOES IT MEAN?

It has been a good many moons since we began publishing the monthly statement which indicates from month to month the amount of money each church has paid to the New Forward Movement. I have wondered a good many times just how many look at it, and whether it is worth the space it occupies in the Sabbath Recorder. I have had substantial evidence in certain instances that it serves a good purpose, and doubtless there are many more who study these figures than any one knows about. I trust this is so.

I certainly hope some wide awake person in every church will study these columns this week; especially the figures that stand opposite the name of his own church.

It may not prove a stimulating exercise, but it may stimulate just the same.

We have just made the last half-year turn of our New Forward Movement period.

We have now entered upon the last half-year of our great undertaking, launched at Battle Creek in August, 1919. What is the situation as we start down the road on the home stretch?

Just four churches had paid as high as half their quota at the middle of this last year. These churches are: Pawcatuck, Waterford, Second Westerly (which being dead yet speaketh), and Welton. Lest I should be misunderstood in my reference to Second Westerly, let me hasten to say that the church has been disbanded; but before the members voted to disband and take their letters to other churches, they decided to see this enterprise of Seventh Day Baptists through to the end, and to carry the church's quota all the way to the close. So the words in parenthesis above are words of glad recognition of the loyal spirit of the former members of that little Rhode Island church.

At the beginning of December we were less than two hundred dollars behind the first five months of the previous year. At the end of the month we are three thousand dollars behind. And this, too, when we had confidently set out to raise more money this year than during any previous year of the Forward Movement. One might undertake to reason without the facts, if that can be called reasoning, and declare that the Parallel Program has interfered with the usual success of the regular budget, as some of us feared it might do. But the fact is that the churches that are well up on the Forward Movement budget, are among the best supporters, up to the present time, of the Parallel Budget.

Of course, as is always the case, we can find reasons for encouragement. There are certain churches which we have learned during these years to depend upon. They may be late, but they never fail. This fact gives hope many a time when things look discouraging. In spite of the fact that we are behind our record of one year ago, nineteen churches have done better.

These churches are: Adams Center, First Alfred, Battle Creek, Fooks, First Hopkinton, Lost Creek, Millville, Marlboro, Placataway, Pawcatuck, Richbury, Salem, Syracuse, First Verona, Second Westerly, Walworth and White Cloud. Welton keeps the even tenor of her way.

This article is written because we are discouraged, and we trust it will not have that effect upon anyone who reads it. We would be glad to know that it has jogged the mind of some who should be on the job in the churches, and has stimulated to immediate action those who mean to do something by and by.

MINUTES OF THE COMMISSION

The minutes of the meeting of the Commission of the Seventh Day Baptist General Conference, which was held at Pittsburg, Pa., December 27-30, 1923, will be published in full in the Sabbath Recorder. These minutes are extensive and would take up too much room for any one issue.

Furthermore the secretary has not yet found the time to arrange the minutes in suitable form as a whole. For these reasons he is sending various reports and documents and extracts to be published in two issues, and will send for a third issue an outline with the details, indicating at what stages in the minutes the various items that have been published, occur. The first issue contains the summary of the proposed new denominational budget, which consists of particular interest, and restatement of the statement called "Our Platform." The second issue will contain the proposed budget with the details of each board and society in so far as these can now be determined, and the proposed schedule of the apportionments to the various churches.

It is hoped that each church will accept the apportionment given, or better yet volunteer to make it larger, or at least agree to some definite amount even though it be less than the apportionment. The Commission is planning through the director, to enter into communication with each church in reference to this matter, in order that when the Commission meets in August next it will be able to know exactly where the churches stand, and thus present a schedule for the Conference that is definite.

SECRETARY.

Proposed Denominational Budget for 1924-25

SUMMARY

The Commission at its meeting in Pittsburg, Pa., December 27-30, 1923, carrying out the recommendations of the General Conference, has made out a proposed budget, based upon the budgets sent in by the various boards and societies. These budgets are given in detail elsewhere. In submitting the budget to the Commission for discussion and approval the Finance Committee made the following suggestion which was adopted by the Commission:

"It is suggested that the budget be flexible, in that certain funds which are to be applied to work already agreed upon be raised first, and that certain other funds receive their quota apportioned pro rata, after the preferred list is completed."

I. Preferred List:

Sabbath School Board .... $ 3,600 00
Young People's Board .... 2,200 00
Women's Board .......... 4,300 00
Historical Society ....... 1,300 00
Education Society ....... 1,500 00
Missions Society ......... 16,300 00
Tract Society ........... 3,600 00
General Conference ....... 4,975 00
Scholarships and Fellow­ships .... 1,000 00

Total amount of budget .... $40,270 00

T. J. Van Horn,
EDWIN SHAW,
Committee.

II. Regular List

Ministerial Relief Fund .... $4,000 00
Supplementing Pastors' Salaries .... 1,500 00
Denominational Building Fund ..... 10,000 00
Contingent, or Discretionary 5,000 00

Total amount of budget ... $51,270 00

T. J. Van Horn,
Committee.
2. We recommend that, whether or not there is any possibility of his immediate employment by us, the corresponding secretary of the Missionary Society be requested to write him at once, advising him of our interest in him and explaining our denominational situation.

JAMES L. SKAGGS,
A. J. C. Bond,
Committee.

DOCUMENT "L"

Your committee appointed to consider correspondence from Corliss F. Randolph in reference to a suggestion from an unnamed friend concerning the establishment of a home for aged Seventh Day Baptists, would report that the matters have been considered, and a reply has been prepared to send Mr. Randolph, along the lines of discussion by the Commission.

M. WARDNER DAVIS,
T. J. VAN HORN,
Committee.

DOCUMENT "K"

The Special Committee of College Scholarships and Seminary Fellowships has received from the Standing Committee on Scholarships and Seminary Fellowships the proposed distribution of funds for the current year, which is as follows:

Lester G. Osborn .......................... $300.00
S. Duane Ogden .................................. 100.00
Carroll L. Hill .................................. 100.00
E. Wayne Vinnett .................................. 100.00
Oscar T. Babcock .................................. 100.00
Russell W. Burdick .................................. 200.00

Total .................................. $900.00

The committee recommends that the Commission approve the payment of these amounts by the treasurer of the General Conference.

The correspondence from Lester G. Osborn and Rev. Booths C. Davis, which was presented by Rev. Ahva J. C. Bond and was referred to this committee, has been carefully considered, and together with this report there is submitted an outline of replies to be made by the Standing Committee on Scholarships and Fellowships.

M. WARDNER DAVIS,
JAMES L. SKAGGS,
Special Committee.

DOCUMENT "O"

Resolved, that the Commission approve the plans for a pre-conference meeting of the pastors of the denomination to consider questions of "Life and Work," especially along the lines of evangelism and Sabbath promotion. In this matter we invite the active cooperation of the corresponding secretary of the Missionary Society and the corresponding secretary of the Tract Society in working out together with our Forward Movement director a program for such a meeting.

M. WARDNER DAVIS,
T. J. VAN HORN,
Committee.

DOCUMENT "Q"

Resolved, that the Commission recommend to the General Conference the appointment of Rev. Ahva J. C. Bond to become the denominational executive secretary, to assume the duties of such office September 1, 1924, devoting one-half of his time to such duties, to receive as compensation the sum of $1,100.00 and necessary expenses.

Resolved further, that Rev. Alva L. Davis and James L. Skaggs be a committee to define the duties of the denominational executive secretary, reporting at the next meeting of the Commission.

M. WARDNER DAVIS,
JAMES L. SKAGGS,
Special Committee.

DOCUMENT "K"

On motion it was voted that the Commission request Rev. A. J. C. Bond to continue in his present capacity to the Commission, the Tract Society concurring, until the close of the next annual meeting of the General Conference, or about the last of August, 1924.

We urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our people.

3. We call attention to our future program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity, and vision, than have characterized the New Forward Movement.

4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.

5. We suggest a special effort in behalf of deficits as indicated among our recommendations.

6. We point out the fact that growth and development in the life of the church and in the life of each individual constitute the highest measure of success for our New Forward Movement.

7. We believe that the New Forward Movement has proved a success in the conservation of our financial, human, and spiritual resources, in an increased unity among denominations, and greater willingness to sacrifice, and in an enlarged work, vision, and faith for us Seventh Day Baptists.

8. We believe in religious democracy.

We hold that the individual church should enjoy, within the lines of our denominational policy, the right to determine its own belief and action. We affirm our conviction that the welfare of the local church is the aim of denominational existence. Since we are convinced that the kingdom of God needs not only the experience and broad outlook of leaders, but equally the vigor, vision, and vital religious experience of every Seventh Day Baptist church, we wish to see the initiative and resources of every church among us developed to their utmost.

9. We believe also in correlation of our forces and in co-operation among our churches and boards. We are firmly persuaded that, to conserve the achievements of the last four years under the New Forward Movement, we should continue the plan of denominational co-operation, modifying our procedure in accord with our accumulated experience.

10. While we hold that churches and individual members have entire freedom in the designation of their gifts, we commend a cordial support of the budget plan.

(To be continued)

GENERAL CONFERENCE

Receipts for December, 1923

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Women's Board

White Cloud Ladies' Aid Society $25.00
Shiloh Ladies' Benevolent Society $100.00
Berlin Ladies' Aid Society $27.00
Young People's Board:
Markham Junior Christian Endeavor $5.00
Sabbath School Board:
Walworth Sabbath school $19.36

Missionary Society:
First Alfred Bethel Class $5.00
Andover $2.00
Adams Center $40.00
Marboro Junior Christian Endeavor $5.00
Milton, debt $15.00

Total $243.36

Parallel Budget (including August 26 to December 31)

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THE PARALLEL PROGRAM

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MIZPAH

Thou goest thy way, and I go mine,
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
"God keep watch "tween thee and me,"
This is my prayer;
He looks on me, He looks on thee,
And keeps us near.
Although our paths be separate,
And thy way is not mine,
Yet coming to the meeteth,
My soul will meet with thine.
"God keep watch "tween thee and me,"
I'll whisper on the breeze,
He blesseth thee, He blesseth me,
And we are near.

Julia A. Baker.
At a recent joint meeting of the Shanghai W. C. T. U. and the Total Abstinence League (made up of men), a very noteworthy paper on the W. C. T. U. convention in Philadelphia in 1922 was read by Miss Burdick, who is vice president of the local union. I think it is to be published here and possibly it will be sent to the Recorder too.

Dr. W. E. Biederwulf, who is so well and favorably known to many of our people in Plainfield, has recently been in Shanghai for a few days. He came from Japan, Korea, and the North where he had been holding meetings. Homer Rodeheaver and others were in the party, and the few meetings that were held were excellent; but not sufficient preparation for them had been made beforehand. Very few except Christians attended, I think.

Something about the Russians in Shanghai must have been in what we call "the Home Papers" but it is scarcely likely that our friends realize that there are so many destitute Russian refugees here as we see and some of them at our doors. What should or can be done for them is very difficult to say, but it is new to be accosted on the street by foreign men and women peddlers and beggars who must, many of them, really be in want.

A piece of land in front of the Girls' School for which we have wished for more than fifty years, has recently been offered for sale. A woman came to see me about it just this week, but the price has doubled in the past year, and now the price asked for the piece of about one-fourth of an acre amounts to about $12,000 in United States money. Many efforts have been made to buy it since Dr. Carpenter's time, I believe. Formerly, it was not possible to get it at any price as the owners were so unwilling to sell to foreigners, but now it has changed hands many times and the price keeps going up by leaps and bounds, and the real estate has done for years and is sure to continue.

It is very difficult to know what, if anything, we should do about it. The high price of land here makes it seem more feasible to move our Boys' School, at least, for there is much said now about turning the responsibility over to the Chinese; and most of our Chinese here seem to think we should get very few boys at

Lieue. This is just one of the problems about which we need your constant prayers and sympathy.

Pond Ste. Catherine, December 12, 1923.

SHANGHAI COMMUNITY CHORUS

HANNAH L. CROFOOT

Each Christmas season of late years, the Chinese singers from many schools and religious organizations have come together to form a great chorus for the singing of carols and appropriate sacred music. Gradually, the number of singers has increased till last year, with a chorus of almost three hundred voices, accompanied by the Municipal Orchestra, the town hall was filled with their songs of praise.

This year, the community chorus, encouraged by past growth and success, hoped for great things. Because of the absence from Shanghai of former leaders, there seemed to be only one man here who could professionally handle the combined choir and orchestra, Mr. Paci, the leader of the Municipal Orchestra. Knowing of his many activities, the committee approached him with confidence, but the interview brought out the fact that Mr. Paci had been quietly watching this choral society with interest and, in spite of his heavy schedule, he agreed to undertake the leadership. He requested that "Rise and Shine" from Mendelssohn's "St. Paul" be added to the program.

At the end of the first meeting with Mr. Paci, the members of the choral society were very happy indeed, because during the evening it had become clear that under his leadership, the chorus was going to offer a stronger and better program than they had ever done in the past; but at the second meeting, a great disappointment came, because of illness Mr. Paci had been forced to entirely abandon the idea of training the chorus.

This setback came too late for it to be possible for the committee to procure another leader so to the great disappointment of the community chorus and its many friends no program can be given this year, but we trust the Christmas season of 1924 will see the annual festival singing resumed.

Units from this society were of great help last year in the singing at the community Christmas tree which was in the race course under the auspices of the American Woman's Club. The club, however, is to have the tree again this year, again presenting the beautiful tableaux which were so effective last year; and there will be the same opportunity for the offerings of "white gifts" for the many needy institutions and individuals of Shanghai.

JAMAICA, BRITISH WEST INDIES

I

THE VOYAGE AND LOST CITY

The decision to send two to Jamaica was hastily made, and the preparations and plans were so hurried that the men—Pastor Hansen and Secretary William L. Burdick—could not plan to make the journey together.

Pastor Hansen started November 7, going by way of Florida and Cuba, and stopping at Nashville, Tenn., and Daytona, Fla. He made the journey in eight days, arriving in Kingston, Jamaica, the fifteenth. The stop with Sabbath keepers at Daytona was delightful, but the journey through Cuba was tedious, and twice was required to be vaccinated, once in Cuba and again upon arriving in Kingston. He soon found friends in Jamaica and was at work, though the prospects looked very dark at first.

After the unrelenting of much red tape and being to no small expense in securing a passport and having it vised by the British Consulate, I sailed November 21, making the voyage on the steamship "Carrillo" in less than five days. Young friends from Newark and Columbia Universities dispersed the lonesomeness of the departure; the sun shone every day and the moon every night; and the dear Father never gave a more peaceful sea. I did not expect to find one on board that I ever knew and as Shakespeare said till the third day out. At my table were a Rev. Mr. Barber, a missionary from Columbia, S. A., and Professor Cummings and his wife from Washington, D. C. After we had eaten together for more than three days, it came to pass that we were taught physics at Alfred University during the year 1910 and 1911. I commenced my pastorate at Alfred January 1, 1911. He was in Alfred the first six months of my pastorate.
As Sabbath was drawing to a close, November 24, the lighthouse on San Salvador Island began to appear. It was a most welcome sight, for it was the first land we had seen in seventy-two hours and also because San Salvador was the first landing place of Christopher Columbus. This voyage of discovery, 1492, it did not take much effort for one to imagine how Columbus' sailors felt as they sailed the same sea four hundred thirty years before. As the "Cerrillo" rode proudly on in a straight course, over a sea well marked, one could not help appreciating as never before the courage and daring of Columbus. Nearly all day the fourth day out, the island of Cuba, with its rugged mountains, was in sight; and memories of the Spanish American War kept coming up.

We were far ahead of schedule time; and twelve hours before we were due in Kingston, the ship slowed down; and before daylight the fifth day out, we anchored in Kingston Bay. After we had waited for a medical examiner to come out to us, we pulled into harbor.

At the dock, I was met by Elder De Costa, one of the men who had encouraged us to come to Jamaica. Brother De Costa was a great help to me in meeting the new surroundings.

I soon learned that Brother Hansen, who reached Jamaica eleven days ahead of me, had gone to Santa Cruz, eighty miles to the west of Kingston, to hold a series of meetings; but my first day on the island passed very quickly, as I hurried my writing and visited with Brother De Costa and Brother Ross, a Sabbath keeper from Schenectady, N. Y. That night it was my glad surprise to have Brother Hansen walk in my room, having closed his meetings in Santa Cruz. Though the situation in Santa Cruz did not appear very encouraging, my heart was cheered by the news that the situation in Kingston, which seemed so hopeless when Brother Hansen reached the island, already looked brighter.

As one looks out over the bay of Kingston, he sees a narrow strip of land from three to five miles away running almost parallel to the shore. Between the main land and this strip of land lies the old city of Port Royal, buried deep in the waters of the beautiful bay. This awful catastrophe took place in 1692, almost two hundred years after Columbus discovered the island.

The Spaniards established Port Royal soon after the discovery of Jamaica. From its location, it was not long before it became the home of the buccaneers of the West Indies, Central America and elsewhere. Here the pirates for many generations brought their ill-gotten treasures and goods.

Consequently the city became very rich and wicked. About noon, June 7, 1692, the people were suddenly startled by a noise like thunder, which seemed to come from the north. Instantly the earth began to shake and the houses fell on every side. The most of the city sank beneath the sea and lies there to this day; the waters receded and then swept back with terrific force, drowning thousands of people in their mad rush. Only a few houses remained; and eleven years later, 1703, fire broke out and burned all that remained except the forts. A new coast line three or four miles back had been formed in a few minutes; and on this coast line a new city, the present city of Kingston, soon had its beginning.

As one takes up his residence in Kingston with these not far in mind and also remembers that this city is subject to earthquakes, he can not help asking himself, "Will not Kingston suffer the fate of Port Royal?" But what if it should? Can we not trust him who said, "Lo I am with you always?" With this trust we go about our work day by day and commit ourselves to sleep at night, leaving all to his care and keeping.

MONTHLY STATEMENT

December 1, 1923-January 1, 1924

S. H. Davis, Treasurer

In account with

The Seventh Day Baptist Missionary Society

Dr. Balance on hand December 1, 1923... $ 919 28

Conference Treasurer... 20 04

Georgetown Chapel... 29 04

Boys' School... 70 68

Girls' School... 70 68

First Baptist Church, Port Antonio... 38 00

Nortonville Junior Christian Endeavor... 38 00

Income from Missionary Funds... 6 00

Dr. Ross, Palmberg, Missionary Society... 400 00

Dr. H. Ross, Palmberg, debt fund... 25 00

Lien on Missionary debt fund... 100 00

Anna M. West, Missionary Society, debt fund... 100 00

Mabel E. West, Missionary Society... 15 00

First Baptist Church... 8 00

Woman's Executive Board... 300 00

Mia West's salary... 300 00

Eliza Brown, school building... 114 00

W. P. Dunn, debt fund... 100 00

A friend, Missionary Society... 100 00

$3,000 14


15. Read the fiftieth anniversary, Mrs. Eta Roy.


17. Talk by Mr. A. S. Deacon, "Thank You Dear Name We Raise.'

We owe a great deal to the pioneer in every realm of life. It was the pioneer Columbus, who, braving opposition, ridicule and persecution, sailed westward in three tiny ships, led on by the conviction that the world was round, and discovered America, that was destined in the providence of God, to be your country, the "Land of the Brave, and the Home of the Free." It was the religious pioneer, Luther, who aroused the world to the di­

18. Song, "Refuge"

19. Notices and offering

20. Prayer

21. Song, "Holy, Holy, Holy"

22. Song, "Savior, come!"

23. Prayer

24. Song, "O Master, Let Me Follow Thee"

25. Song, "Pioneer Life"

26. A friend, Prayer

27. Song, "O Master, Let Me Follow Thee"


this church, they carefully laid the bricks of sacrifice, consecration, faith and courage in order that there might be possible an enduring superstructure.

Many of the physical and spiritual blessings which we enjoy today, were made possible by the early Kansas pioneers. They have, indeed, left us a noble heritage; but we should realize that the possession of this heritage spells for us responsibility;

Many physical troubles may rightly be laid to the heart. If the heart is not functioning as it ought, the whole system is affected. We felt that this was the trouble with this church. There was something the matter with the heart, and out of the heart are the issues of life.

If we are not careful to try to remove symptoms, but by reaching the real cause of the trouble. We felt like asking, "Is the heart right with God?" We wondered how much prayer life there was in that church.

We talk about our pastors as if they were the whole secret of church success or failure, when as a matter of fact, the membership has much to do with the success of the church. I do not underestimate the place of the pastor, but if each member had a warm, loving heart, a heart beating in unison with the heart of God, the pastor would be a better pastor.

If members prayed more for the pastor, then the pastor would accomplish more. If when the pastor went to the pulpit platform he could see a well-filled house and a place of God to manifest itself through the sermon, then even an ordinary preacher and pastor would be a man of power. But how can a preacher do his preaching if a large proportion of the membership stay at home and if many of those present are indifferent to the message and never offer a single prayer for him? If folks will stop looking for the pastor's faults and seek more to exalt his strong qualities, stop their spirit of criticism and pray more for the pastor's success, then many church problems will be solved.

The same holds true in the Bible school, the young people's work, etc. A praying people will be an interested people. If folks prayed more we would have sufficient folks to fill the various offices of the church and others would be coming to aid the advance movement for the kingdom of God.

The same thing is true concerning our financial problems. Let's stop talking money, and let us talk and pray for spiritual purpose. This we think is the prescription of the Great Physician.—A. LeGrand in the Baptist.

A CHURCH CLINIC

A few months ago the writer of this article passed through a clinic for the first time in his life. First there was a careful examination of the nose, throat, ear and heart. After that he was passed on to a dentist who examined the mouth. From there he was taken to the X-ray room, then to another room where blood tests were made, heart, lungs and kidneys examined. When all was done, an experienced physician studied the charts and prescribed the remedies.

Recently the writer of this article attended a church clinic (called the annual meeting of the church). Experts had made a study of the church's waives, accordingly, Sunday evening services, the Sunday school, the young people's work, the woman's organization, church calling, the social life. Never did we attend a better or more thorough church clinic.

We wished that a chart had been made so that all the facts might be before us. On the whole there was a pretty healthy condition, although there were some ailments. Not every organ was functioning just right, and since all the organs are part of the body, the body was not entirely healthy. On this particular occasion we wished for an opportunity to tell the people the cause of the trouble. We really wanted the privilege of prescribing.

Many physical troubles may rightly be laid to the heart. If the heart is not functioning as it ought, the whole system is affected. We felt that this was the trouble with this church. There was something the matter with the heart, and out of the heart are the issues of life.

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it something as elusive as fairies? Would the raven croakings that had not overwhelmed us in Palestine haunt our way? It was almost too wonderful an opportunity to accept, but right it was.

It was Christmas Eve by the Greek calendar as we rode out of the convent compound at Tyr and started slowly northward across the desert, the sparkling waters of the Red Sea to our left, to the right the beckoning mountains of the Sinaitic peninsula, so near across the sands and yet so far. There were sixteen of us in the party, and we had sixty camels to transport us and our luggage, our bedding, green vegetables, chickens, and food stuffs. For that first night we carried water, too, in skins, as it is always done in the desert, for we should have to pitch camp before we reached the water supply which would last us for the following day. If you have never camped under the stars on Christmas eve in the desert, do you not know the wonder and the magic of it. You can not even imagine all the mystery and the poetry of looking off across the low scrubby bushes to the dim outline of the distant mountains. You have, something still to look forward to and dream about before the open air.

Did you ever ride a camel? (I do not mean to ask whether you have been for half an hour on a camel that is all trapped up for tourists out by the Pyramids, where the camel boy talks slang and tells you that you are a 'big cow.' It is actually George according to which side of the Atlantic you learned to speak English. But I mean real camel riding, hour after hour across the desert. Have you ever ridden till your body became almost a part of the slow rhythm of the great 'ship of the desert'? Then you can tell me how you have tried to describe the motion. The nearest I can get to it is to imagine myself once more in a "patent rocker," such as an aunt of mine had, sitting astride the arms and rocking while my small cousin pulled the chair sort of cater-corner to give a side-wise lop to the whole motion. But it is a motion to which you become accustomed, and as for us never by any mistake go faster than two and a half miles an hour (I am not talking about the trotting camels of Assouan) you come to enjoy the surprise of it all very much.

It is well to have your rugs spread out over the saddle and draped upon the high
back pommel. The front pommel you will want uncovered to grasp at first, for the camel seems very high above the ground, especially if you have been accustomed to riding the tiny Egyptian donkeys, or their larger and less used variety, the positively alarming ones. The humping and back-breaking qualities are the most exciting, for the camel folds up his legs in such funny fashion, and you never do quite know just when the back legs are going to collapse and when the front ones will go down. How he does groan and fuss about it, too!

It was after my camel had protested day by day because he had to kneel to let me mount, and then get up again to carry me on my way, that I appreciated the story of the camel and his load. It seems that a man once put a heavy load on his camel, and the camel made a mighty groaning. He would scarcely go at all. He groaned and groaned and shook himself and groaned again. So his master, being a humane man, and very fond of this faithful friend of his, "slept" (a curious sound through the teeth) until the camel knelt once more. Then the man made a great to do, and all was completely re-adjusting the load, and taking off a great deal. As a matter of fact he took off only a tiny bit, but so loud did he groan under the weight of what he was removing, that the man finally thought its master was removing almost all the weight, and bore the little that was left with no further protest.

At the beginning of your riding you group that high front pommel of your saddle firmly with both hands, but ere long you learn to move about easily on the broad back of your beast, across first one leg and then the other, and watch the constantly shifting lights on the desert sands. Then you begin to climb through the broad defile of the wady, and later to go down hill. This is a new experience. The camel goes down with a jounce, a jounce that startles you at every step. Sometimes you dismount thankfully and pick your way down through the defiles yourself. Sometimes you stick on tight and remember that this too is a part of the great adventure.

Yet the oasis is a friendly place. Little birds sing among the palm trees, and ever and again you hear the joyous sounds of running water as the little stream which comes from nowhere dashes on its way to lose itself again in the desert sands. Musrood, my camel boy, feels the charm of it all and sings a little song which has no beginning and no end. It is like the brook beside which he leads my camel. Then he sees one of the men of the desert, and stops to touch his forehead and his hand, and his heart to say in slow and measured tones, "Peace be to you," and the answer, "To you be peace."

We were reluctant to leave the charm of those date palms, and the sun had set be-
fathers have done for unnumbered generations, telling what they had seen or heard. It pleased them that we came, and as we left each fire they called after us, "God take you safely home." That night in the desert we felt a great kinship with our Moslem helpers. They call God, Allah, and we call him "Thee," and out in the desert we know that he is one—Elihu Calvin, in the Woman's Press.

REPORT OF THE WOMAN'S BENEVOLENT SOCIETY AT LEONARDSVILLE FOR YEAR 1923

For the eighth time I am called upon to report the work of our "ladies' society for the annual church meeting, and as I look over the year's work I am reminded of the words of the hymn sung a few Sabbaths ago:

"Another year is dawning. Dear Father, let it be In working or in waiting, another year with Thee.
Another year of progress, another year of praise.
Another year of proving thy presence all the day.
Another year of mercy, of faithfulness and grace.
Another year of gladness, in the shining of thy face.
Another year of leaning upon thy loving breast.
Another year of trusting, of quiet, happy rest.
Another year of service, of witness for thy love.
Another year of watching, of going to thy foe.
Another year is dawning. Dear Father, let it be, On earth or else in heaven, another year for Thee.

We have, during the year, held our usual monthly meetings with an average attendance of ten. Work meetings have also been held and several quilts tied.

Our annual tea was held in June and the Jackson and October committees held bake sales. An organ recital by Leeland Coon, assisted by local talent was a feature for August and was greatly enjoyed and well attended. In May the society attended to the serving of the dinner for the semianual meeting. July 25, we entertained the ladies of the Methodist society at Mrs. Ira Crandall's. About seventy were present. At our August monthly meeting, we had several visitors and a talk by Mrs. Leland Coon on religious work in France. It was a treat for us all. September 20, nineteen of our members were again royally entertained at the home of Mrs. F. H. White in Earlville, N. Y. At our November meeting, a top for a bed quilt was given the society by W. W. Coon. This was tied and given to Mrs. Peterson for our last meeting. It was decided in October to attempt a Christmas sale and supper and work meetings were held every week for this purpose. The sale was held December 11 and was very successful, around $1100 being added to the treasury from which ham baskets were sent out at Christmas time and many have sent in their thanks for the same.

During the year 1923, $230.00 has been paid toward the Forward Movement. We have also purchased trusses for the society which are greatly enjoyed at our monthly meetings.

One member has been taken from us during the year, Mrs. Mary B. Burch, for years our faithful secretary. No members have been added. Our active members number twenty-three.

We can not help but feel gratified with the success of our sale, taking into consideration our number of workers and the fact that you can well say it was "hard work"; but can we succeed in anything without "hard work"?

One day in ages dark and dim
Told a story, as our story will.
Who found his task so much for him
Gave voice unto a sad complaint.
Unto his trials, (day, ill-starred)
Coupled to work this adjective,
This little word of terror,
And seeking emphasis to give
I) D, unto a voice.
WhQ found his task
too

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And seeking emphasis to give
I) D, unto a voice.
WhQ found his task
too

...
Music Committee
Learn at least two new songs a month.
Have special music at least once a month.

Social Committee
Hold and report a standard social each month.
Mrs. Edna Sanford, Little Genesee, N. Y., will be glad to help you with your socials.

Flower Committee
Send flowers to the sick.
Have letters written to absent members.

AUNTIE RUTT SAYS:
If I were secretary of a Christian Endeavor society and had to call the roll, I'd sit in front of the society so I could see whether the people were there or not, and I'd speak every name so clearly that no one could fail to understand it. I wouldn't call the roll in the same order or by the same method every month, either.

C. E. NEWS NOTES
A LETTER FROM WESTERLY
Dear Endeavourers: We are glad to write you again through the Recorder, for it has been a long time since we could tell you of any merry socials, though we have been busy. But last Sabbath night after the Christian Endeavor prayer meeting, our society was entertained by Dr. and Mrs. C. A. Burdick, at their home. It was a jolly little gathering, for all of our members were home from college for the Christmas recess. After the Eden dinner, we enjoyed the evening in "song and story," with the essentials of a standard social in our program.

Our pastor and his wife are to us a wonderful shepherd and shepherdess, who while they lead their little flock in the ways of righteousness, do not forget that young spirits like frolic. We indeed thank our Heavenly Father that he has given us guides in our lighter pastimes as well as in his work.

Yours very truly,
Betty Whitford, Recorder Correspondent.

Westerly, R. I., December 23, 1923.

PLANS FOR CHRISTIAN ENDEAVOR WEEK
CHRISTIAN ENDEAVOR MEETING, JANUARY 26, 1924
Topic: How Can Christian Endeavor Help Our Church and Denomination?

SUGGESTED OUTLINE FOR THE MEETING
1. The Church
   a. The pastor
   b. The choir
   c. The Sabbath school
   d. The general activities:
      a. The ladies' aid
      b. The junior
      c. The intermediate
2. The Denomination
   a. Support of denominational paper:
      a. By reading
      b. By subscribing
   b. Co-operation with the boards
   c. Loyalty to our schools.

CHRISTIAN ENDEAVOR WEEK SOCIALS
Make this a standard social.
Suggestion: Stress the Recorder reading contest.

CHURCH PRAYER MEETING IN CHARGE OF THE YOUNG PEOPLE
Suggested topic: Our Denominational Life.
- Samples of our literature will be sent out by the Forward Movement director.

SABBATH MORNING SERVICE
Suggestion: Sermon to aid young people in choosing their life work.

CHRISTIAN ENDEAVOR MEETING, FEBRUARY 2, 1924
Topic: One Hundred Per Cent for Christ and the Church.
Further plans for Christian Endeavor Week will be printed next week.

LYLE CRANDALL
A THOUGHT FOR THE QUIET HOUR
The topics for the daily readings of this week suggest ways in which Christian Endeavor can help our church and denomination.
1. By service. The Christian Endeavor society is the training school of the church, and its members are trained for larger fields of service in the church.
2. By supplication. In order to be serviceable in the church we must spend much time in prayer, and the Quiet Hour trains in this way.
3. By giving. If the work of the church and the denomination is to progress as it should, each member must give liberally of his means. Here is where the work of the Tenth Legion comes in.
4. By brotherly love. This is necessary in the Christian Endeavor society, the church and the denomination, for if there is envy and strife among Christians, the work of Christ will make no progress.
5. By loyalty. If we are loyal to the teachings of Christian Endeavor, then we shall be loyal to our church and denomination. Are we proud to be different from the most of the world, or are we ashamed to confess that we are Seventh Day Baptists?

JUNIOR WORK
ELISABETH KENYON
Junior Christian Endeavor Superintendent.
In order to better explain the lessons in our topic for January 26—"Samuel, the boy who helped in God's house," the superintendents might use the following object talk: Materials necessary, candle, match, pasteboard box taller than the candle, piece of heavy cardboard or black paper. In the bottom of the box cut a hole so that the smoke from the candle can go through. On one side of the box cut out the letters for the word, "Samuel," leaving the rest of the box solid; then if you can get some black paper, cut it the size of one side of the box, and cut it into six strips the narrow way of the paper, leaving a margin of about two inches at the top uncut. Paste the margin of the paper across the top of the side of the box in which you cut the letters, so that the strips in the paper will cover up the letters until ready to use; and then the strips can be torn off one at a time showing the letters in the box.
Bring out the candle first and explain how the candle is to stand for Samuel, then light it, showing that he was to be a light in a dark world, or in other words, God wanted him for a prophet to tell the people about God. Then put the box over the lighted candle to represent the dark world in which Samuel was to shine. The
THE PRODIGAL

There is a story of a prodigal who came back from a far country and could not find his father's house. He wandered on and on, and at last, in the gathering night, sank down, heart sick and faint, on the steps of a little cottage. Without knowing it he was on his father's doorstep. Inside sat the aged father and mother, their hearts hungering for their long lost boy. Outside, bowed and crushed and longing for love and for home, lay the weary, homestick son on the very threshold of home, but not knowing it.

So near to the gates of heaven is every human soul that is penitent, weary of sin, longing for divine mercy and love. There are many who are not yet in Christ's kingdom but who have at least some desire for heaven's peace. They do not know where to find what they seek. But close by them is one of heaven's gates and they have but to arise in their penitence and enter into the Father's house.—J. R. Miller, D. D.

HE CARETH FOR YOU

What can it mean? Is it aught to him? That the night is long and the road dim? Can he be touched by the griefs I bear, When the heart and the white hair? Around his throne are eternal calms, His care and his love.

And yet I want him to care for me While I live in this world where the sorrows be— Where the lights die down from the path I take. Strength is feeble and my voice forlorn— When love and music that once did bless Have left me to silence and loneliness, And my life-long earnest prayers, How my heart cries out for a God who cares!

Oh, wonderful story of deathless love! Each child is dear to that heart above. He fights for me when I cannot fight; He comforts me in the gloom of night; He lifts the burden, for he is strong; He stills the sigh and awakens the song; The sorrow that bore me a heart; And loves and pardons—because he cares!

Let all who are sad take heart again; We are not alone in our hours of pain. Our Father stood out from his throne above To soothe and quiet us with his lot. He leaves us not when the storm is high, And we before God is right. Can it be trouble which he doth share? Oh, rest in peace—for the Lord does care. —Life Line.

SAUL: THE BOY WHO HELPED IN GOD’S HOME

MRS. EDA BURDICK
Superintendent Little Geneva Junior Society

When we think of the boy Samuel, we think of his mother, Hannah, and how she gave her boy to the Lord. She took him to the temple while he was small and left him with an old priest named Eli. All the time his mother was praying that he would be a good boy.

He was very obedient and did the things Eli wanted him to do; and Eli taught him about God.

You remember one night, while they were sleeping, Samuel heard someone speak his name; he thought Eli wanted something, so he went to him. Eli said, "I did not call you, go back to bed." Three times he heard his name called and went to Eli thinking it was he. The third time Eli told him if he heard it again to say, "Speak, Lord, for thy servant heareth." When he heard it the fourth time he made this answer. Eli knew God was calling Samuel.

Don't you think Samuel was very proud and glad when God called him to work for him?

Dear Juniors, although we do not hear God speak as Samuel did; yet he speaks to us in the Bible. We are small and maybe we think we can not do much, but let me tell you some of the things God says to us.

"My son, give me thine heart," Prov. 23: 26; "I love them that love me; and those that seek me early shall find me," Prov. 8: 17; "Seek ye my face," Ps. 27: 8. So let us, Juniors, be obedient to God and be glad to work for him in the many ways we can.
use. There were a saw, a hammer, a plane, a chisel, a hatchet, awl, nails, screws, a knife and perhaps a bit.

(The tools mentioned above were spoken of as one of the probable tools found in a carpenter's shop of Old Testament times according to a Bible encyclopedia consulted.) Miss Alice had pictures of modern tools mentioned, cut from catalogues; these were circulated among the little folks.

Joseph had a broad wooden bench at which he worked. Now who can guess some of the things he made in his carpenter shop? You tell me what he made as I make the pictures on the board." Miss Alice made some crude pictures to represent chairs, stools, tables, boxes, ladders, doors, frames, windows, etc.

"Joseph was a very careful worker and everything he made was well done. Jesus was delighted with the shop; and when he was a very little boy, he would sit on the floor and play with the shavings that made such lovely long and short curls. Sometimes Joseph would give him a big block of wood and a hammer and some nails. Then we can imagine the happy time playing 'Building just like father.'"

"As Jesus grew older, Joseph taught him to help. He probably had to pick up the shavings and sweep up the litter each night when the day's work was over. And perhaps he taught him how to put away each tool in its own little pocket on the wall or drawer or cupboard. Then when Jesus was still older, Joseph taught him how to use the different tools; taught him what each was for and how to handle it. And when he could manage a tool well enough, he made real things. I think Jesus must have been very proud when he could make a fine box for his mother to use in her house."

"So while Jesus was growing to be a big boy, he was learning to help in the carpenter shop."

When Miss Alice had finished the story and was about to turn to her basket, little Hilda spoke up, "Miss Alice, can't we sing our little Love Song today?"

"Yes, indeed, dear, Miss Alice smiled, "I am glad you suggested it," and together their little voices sang sweetly:

"Jesus loves me this I know, For the Bible tells me so, Little ones to him belong. They are weak, but he is strong."

Yes, Jesus loves me, Yes, Jesus loves me, Yes, Jesus loves me, The Bible tells me so.

BUSY WORK

From her surprise basket, Miss Alice took sheets of blank paper and pencils and asked her little people to draw simple outline pictures of some of the things Joseph made in his shop: such as chair, table, stool, window frame, etc., copying from her outlines on the blackboard.

While each child was busy with his drawing, Miss Alice reviewed the principal points in the lesson by simple direct questions.

When all had finished and their materials put away, Miss Alice said quietly, "Every little head bowed, every little hand folded, and every little eye shut tight, Dear Father, make us helpful every day to our fathers. Amen." — R. M. C.

I DON'T CARE

I've got to speak a piece, It doesn't seem just fair; I'm such a little boy — But, then, sir, I don't care! I think I'm just as good As any of them there! So they can all make fun, For, really, I don't care! They thought I'd be afraid, And said I didn't care! I wonder what they think To see that I don't care! I knew you'd all be here, And sit right there and stare! I knew you'd laugh at me, But, honest, I don't care! Well, I must leave you now! I'm sorry, I declare! It is such a lot of fun To show you I don't care! — Normal Instructor and Primary Plans.

THE LITTLE BOY AND THE CONDUCTOR

All night long the great through train from Denver had been rushing along in the darkness, while men, women, and children are asleep safely and were carried, where they wished to go. Few of them thought about the faithful trainmen who had watched and worked every second of the long night to take care of the train and its precious load.

In one of the sleeping cars was a little boy, and when the conductor went through for the first early morning round, this little boy was up and dressed. His mother and grandmother, with whom he was traveling, were still in their berths.

"Good morning, conductor," said the little boy, looking up with a bright smile.

"Good morning," replied the conductor pleasantly. He had little grandsons of his own, and was very fond of little boys. It pleased him very much to receive that pleasant greeting. But what the little boy said next pleased him still more, for it was this: "I think we must have had a good conductor and a good engineer to have taken such good care of us all night."

The conductor forgot all about his long, hard night and how tired he was. All day long he kept thinking about that little boy who was grateful to the conductor and the engineer. It made his day easier and happier, and it will be weeks and months, perhaps years, before he forgets him.

I wonder how many people have been doing kind things for you and me today, helping us to be safe and happy and comfortable? And I wonder how many of them know that we thank them? — L. P. McAvoy.

"I drove a hundred miles—speeded the whole distance, wet the whole way, but didn't skid a bit."

"What were you driving?"

"A yacht."

PIGEON HEROES AID ARMY RELIEF FUND

Few people of the thousands who pass the Arcadia Balloon School, at Arcadia, Calif., which is officially known as Ross Field, realize that there are quartered at this station nearly two thousand regular members of the United States Army—two regiments—many of them veterans of the World War, and others who have been recruited since then. Oddly, these soldiers are often slept in by children, who, at last, were not until recently when they participated in the Arcadia Exposition for the benefit of the Army Relief Fund.

These two thousand regulars are homing pigeons, all members of the United States Signal Corps, which is stationed at Arcadia, one of three breeding and training stations in America. Captain Ray R. Delhaur, pigeon expert for the government, has jurisdiction over all activities of this sort throughout our continental and island territory. He arranged the unique exhibition of these feathered veterans to aid in raising money for the relief fund. The birds proved a decidedly interesting feature of the program, and added to their heroic laurels.

Among these pigeons may be seen the famous "President Wilson," hero of the Argonne "bird" who flew twenty kilometers through a blizzard rain, with one leg torn off by shrapnel, and delivered a message of great importance, that, had it not been for this "hero," would probably not have been delivered, with the resultant consequences.

Another famous pigeon is the "Mocker," who "homed" from the Beaumont front on September 12, 1918, with information concerning advancing batteries, which saved the lives of thousands of American boys, during which period an eye was entirely destroyed by shrapnel.

Then there is "Spice," whose distinguished service consisted in carrying fifty-two messages from the trenches to headquarters in record time, and "the Kaiser," a valuable German bird, carried on the battlefield from retiring German soldiers and added to the American "prisoners of war," where he has remained a happy "prisoner," with his American fellow pigeons, and a "hero" in the eyes of his captors.

There are many other captured birds who seem reconciled to their fate, and are living peaceably on American "rations," with representatives from all the Allied nations.

The birds are kindly treated, and well fed. Without their aid during the war—at least, some of them—thousands of our soldiers might not now be safely walking the streets of our nation's thoroughfares. These pigeons proved invaluable as message carriers, andoften "through the wire" with scores of messages that otherwise could not have been delivered. And they are looked upon as heroes and treated as such.

They look just like other birds, except that they are kindly treated, and when they return homeward.

"I'm such a little boy..."

"You tell me what he made as I make the pictures on the board."
SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

MINUTES OF THE MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the home of the secretary, in Milton, Wis., Sunday afternoon, December 16, 1923, at 2:30 Bockock.

The president, Alfred E. Whitford, presided, and the following were present: Trustees A. E. Whitford, D. N. Inglis, J. N. Dulan, Mrs. J. H. Babcock, G. M. Ellis, E. E. Sutton, H. N. Jordan, L. A. Babcock, W. D. Burdick, and A. L. Burdick. Field Representative E. M. Holston and Dr. Anna L. Waite, a visitor, were also present.

The minutes of the last meeting were read, and the secretary reported that notices of this meeting had been regularly sent to all members of the Board of Trustees.

The reports of the committees on publications and field work were received, and on motion, it was voted that the board go into a committee of the whole to discuss the report of the Committee on Field Work. After a full and free discussion, the committee of the whole arose and reported to the board as follows:

First, that the Committee on Field Work had arranged for the field representative to make a visit to the churches in northern Wisconsin and Minnesota and to visit the Sabbath keepers in Minneapolis, which visit was made during October and November.

Second, it is recommended that Mr. Holston arrange for a trip through the Southwestern Baptist Association immediately after the first of the year, also visiting the schools at Nortonville and Stonefield.

Third, in view of the action taken at the last Conference, that the larger churches be urged to finance their own Vacation Religious Day schools. It was recommended that the board offer to the larger churches that have held Vacation Religious Day schools during the last two years, and who desire it, the sum of $25.00 to apply on the compensation paid to the supervisor; provided that they hold a school of at least three weeks' duration, employing a supervisor approved by the board and using the course of study outlined by the board, the school itself assuming the balance of the financial obligations; and that all other schools be supported as in the former years.

Fourth, the committee recommends that as soon as possible the fourth year of the Intermediate Course of Lessons be edited and published.

Fifth, it is recommended that the Sabbath School Board employ a full time field representative for the coming year, provided that the Commission can provide adequate funds to meet his salary and expenses.

Upon motion this report was adopted.

The treasurer's quarterly report was presented and adopted as follows:

L. A. Babcock,
In account with The Sabbath School Board
Dr.
To balance $134.99
Sept. 17, Interest on $500 bond 6.30
Oct. 3, William C. Whitford, Forward Movement 36.00
Oct. 8, A. J. Spicer, collection Eastern Association 7.30
Nov. 5, William C. Whitford, Forward Movement 69.07
Nov. 7, E. H. Clarke for Young People's Board 131.03
Nov. 8, Transfer of accrued income from invested funds 106.58
Nov. 16, Interest on $500 bond 10.62
Dec. 4, William C. Whitford, Forward Movement 122.93
Total 626.91
Cr.
Sept. 4, E. M. Holston, expense 60.00
Sept. 17, E. M. Holston, expense account 30.00
Sept. 3, E. M. Holston, salary 100.00
Sept. 22, E. M. Holston, expense 20.10
Nov. 6, E. M. Holston, salary 100.00
Dec. 3, E. M. Holston, salary 100.00
Dec. 3, E. M. Holston, expense 8.93
Dec. 3, American Sabbath Tract Society, Conference reports 24.28
Dec. 3, Davis Printing Co., circular letters 3.00
Total 454.31
Balance on hand 172.60

Milton, Wis., December 16, 1923.

The report of the special committee appointed to prepare the budget for the Conference year of 1924-25, to be submitted to the Commission of the General Conference for its consideration at its next meeting, was presented and adopted.

It was voted that the treasurer be instructed to pay one-half of our annual dues for membership in the Sunday School Council of Religious Education at this time. A bill for $4.75 from the Davis Printing Company for printed stationery, was allowed and ordered paid.

The minutes were read and approved. Adjourned.

A. L. Burdick, Secretary.

Lesson IV—January 26, 1924


Golden Text—“Jehovah is my strength and my song, and he is become my salvation.” Exod. 15: 2.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

STRENGTH FOR TODAY

"I get so tired of trying to be good all the time," complained a little pilgrim on the pathway of right. And the wise mother answered: "But I'm not talking about all the while—that's a long way ahead—I am only asking you to be good just now." If only those of us who are older could forget the long look ahead and remember that all duty asks of us is our best just now, how it would smooth the way!—Selected.

"I SHOULD KNOW IT"

I'd rather lose than play the cheat.
I'd rather fail than live a lie.
I'd rather suffer in defeat.

Than fear to meet another's eye.
I'd rather never win a prize.
Than gain the topmost rung of glory.
And know I must myself despise.

Until death ends my sorry story.
What if another never knew.

That I had tricked my way to fame,
And all unseen my hand could do.

The cunning little deeds of shame?
The stolen prize would not be sweet.
Men might not know me for a cheat.

If I should ever after know it.

—Edgar Guest in American Boy.

Oh what a tangled web we weave,
When first we practice to deceive.

—Walter Scott.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. Hubbard, Treasurer, Plainfield, N. J.
MARRIAGES

REYNOLDS-HIBbard.—At the parsonage in Little Geneseo, N. Y., December 31, 1923, by the pastor, Rev. G. D. Harris, Mr. J. Meredith Reynolds and Miss Julia L. Stebbins, both of Little Geneseo, N. Y.

DEATHS

Crosley.—Deacon Moses Crosley, son of Edmund A. and Phoebe Shepard Crosley, was born February 27, 1848, at Shiloh, N. J., and died at his home, Albion, Wis., December 27, 1923.

When nine years old (1857) he moved with his parents to Casewasco, Pa. He was baptized by Rev. N. V. Hortin, and joined the Seventh Day Baptist Church there when fourteen years of age. In 1866 the family removed to Farina, Ill., where they were members of the Farina Seventh Day Baptist Church.

About 1871 he went to West Hallock, Ill., while living at Farina and later at West Hallock, he taught in the public schools. October 24, 1872 he was united in marriage with Nancy Ann Vail, daughter of Deacon Daniel Potter. For several years, he kept the post office at West Hallock and ran a general store.

While living there he was ordained Deacon of the Seventh Day Baptist Church at that place. In the spring of 1892 he removed his family to Farina, Ill., where he engaged in farming, straw-gathering, etc., for about ten years.

In 1893 they moved to Milton, Wis., to secure better school opportunities for their children. Here he became partner with W. B. Maxson in the hardware business. In 1902 he sold out to Mr. Maxson and removed to Albion, Wis., where he bought a general store which he kept for twelve years, when failing health caused him to sell the store and retire to a less active life.

He is survived by his wife, one brother, E. W. Crosley, of Milton, Wis., and three children; Doctor George E. Crosley, of Milton, Wis., Mrs. Carl H. Robertson, of Youngs Point, Wis., and Mrs. Charles B. F. Michel, of Marion, Iowa. There are also three grandchildren; Anna M. Sheldon and George A. Michel, to the above, and Mrs. Charles B. F. Michel.

In the many communities where he has made his home and the diversity of pursuits Brother Crosley has made for himself a good name. In worldly affairs he was honorable. As a Chris-
**SPECIAL NOTICES**

**THE SABBATH RECORDER**

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansen in Java. Contributions to the work of Miss Marie Jansen will be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Saranac, N. Y., holds regular Sabbath services in Vokelsbo's Room, 3rd Floor of Y. M. C. A. Building, 334 Montgomery St., N. Y. City. Bible school at 4 p.m. Weekly prayer meeting at 8 p.m. Friday evening service of members. A cordial invitation is extended to all. Rev. William Clayton, pastor. 1427 W. James St., Syracuse, N. Y. Mrs. Edith Spidle, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.


The Church in Los Angeles, Cal., holds regular services in its house of worship near the corner of West 42nd Street and Mission Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hulse, pastor. 604 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular Sabbath services in the church. Church services at 10 o'clock Sabbath morning, followed by Bible School. Church services at 3 o'clock. Bible study meeting Friday evening. Rev. William L. Smith, pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a.m. in the Third Street Baptist Church at 1810 7th Ave. N. S. J. E. Ridder, pastor.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2:30 p.m., in Room 402, 914 Park Ave., Detroit. Church service at 3 p.m. Also, Bible study at 7 p.m. every evening after church service. Visitors are always welcome. Parsonage, 196 N. Washington Avenue.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at the Christian Church at 409 S. Emmett Avenue. The church also holds a Sabbath School. The S. D. B. Church holds regular services at 7:30 a.m. Third and N. St., Battle Creek, Mich. All are welcome.

The Mill Yard Seventh Day Baptist Church of London, Ontario, Canada, holds regular Sabbath services at 10 a.m., 11:30 a.m. Christian Endeavor and preaching each Friday evening at 7:30. Visitors are welcome.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services each Sabbath at 11 a.m., 7:30 p.m. Christian Endeavor and preaching each Friday evening at 7:30. Visitors are welcome.

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Quenched the violence of fire, escaped the edge of the sword, and others were blind with the sword.

Let us be like the bird for whom a moment perchured
On a frail branch while he sang;
Though he felt it break, yet he pangs his song,
Knowing that he hath wings.

—Victor Hugo

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Why? Because we have allowed partisan politics to paralyze our Government. The Department of State has gone step by step toward Europe, only to be pulled back by political machinations in America or in France. We praise peace, but want politics. Until we want to win peace more than to win an election, we shall live in a stricken and crumbling world.

—W. H. P. FAUNCE, President of Brown University.

“What I spent, I had
What I kept, I lost
What I gave, I have.”